

VNTO THE
MOST HIGH

AND MIGHTIE

Prince, his Soueraigne Lord

King IAMES. Apoores

iest sendeth, A Souldiors

lation; humbly to waite vpon
his Maiestie.

IN THIS LITTLE

Booke the godly Vertues of our

Mighty King are specified, with dis-

cription of our late Queene, (and still renou-

ned) ELIZAS Gouvernement: The Pope

Papists are in their colours set forth, their

purposes laid open, and their hopes

dissolued, the happie peace of England

is well described, and the long

continuance thereof hum-

bly prayed for.

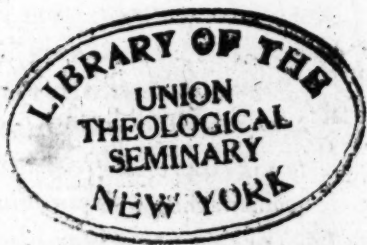
(Robt. Pricket)



LONDON

Printed by John Windes, for Walter Burre, dwelling
in Pauls Churchyard as the Signe of the Crane.

1603.



NOV 11 1944



TO THE MOST

High and Mighty Prince IAMES
by the grace of God, King of England,
Scotland, France and Ireland, de-
fender of the Faith, &c.



AT it please your Maiestie,
when I consider my owne vn-
worthines, I checke my selfe
for my presumption, in that I
haue aduentured to write vn-
to a Prince of so great power
and wisdom, as is your king-
ly selfe: but when I do remember that your High-
nes desireth to be approued a good poore mans
King: then in the hope of your gracious accep-
tance, I not repent the little labour that I haue
bestowed: in which the clearenes of my consci-
ence beares me vp, and makes me hope, that in my
vpriight course, I shall not in the least sort dis-
please the mightines of your great maiestie. I haue

A 2.

like.

The Epistle Dedicatorie.

like a Soldier bent my selfe against your publike enemies, and the foes of Christ, in the iustice of which course my resolution hath resolved in life and death to doe your Highnes faithfull and obedient service: your poorest subiect, my renowned Soueraign, humbly entreateth that you would be pleased grationusely for to accept this his triseling gift, and with your mercies eye to view the lines vnto your princelie selfe directed, and if they shall procure your content, your seruant then receiues the fulnes of his ioy, and gaines vnto himselfe his most desired recompence, with all submission he referreth himselfe, and this his worke to be censured by your Maiestie, vnto whome he wissheth Salomons wisdome, Davids heart, and Ioshuas courage, with al the best comended vertues which did attend on them: that Englands king may be a mirror to the world, and that the nations of the earth may wonder at the long continuance of your most happy and princely gouernment.

Your Maiesties poorest

Subiect

ROBERT PRICKE



A SOVLDIERS Resolution.



Oft mightie Prince: the Angelicall graces wherewith your kingly spirit is indued the diuine excellencie of whose vertues worthinesse, your royal hand hath in heauenly lines vnto the worlde commended, as an apparant testimonie of your sound belief, arightly grounded vpon the corner stone Christ Iesus: by the grace of whose assistance your sacred Maiestie is made to be the worlds chiefe Christian king: so that in all the kingdomes of the earth, that doth homage to the name of Christ, there is not any Prince of so absolute a power, being arightly incorporated in the proper strength of his owne inheritance, that can cōpare with the greatnes of your Magnificence, nor is their any king vnder the heauens great Canopie, that standeth like your royall selfe, so clearly sequestred from the Romane Antichristian leprosie: the demonstration of which apparant truth doeth vndoubtedly prognosticate that God hath raide your highnesse vp vnto the throne of royall dignitie, that

A Souldiers Resolution.

Reuel. cap. 12.

by the happines of your godly gouernment, you may encrease & beautifie the glorious kindgom of his blessed Son. And that your Maiestie like a most valiant, victorious, and triumphant captaine vnder the banner of the worlds Redeemer Christ, should with maiesticke power confront, and vnderneath your princely foote treade downe all oppositions, that by secret plots of diuelish treacherie, or publike force of hostile armes, dares but presume by their tyrannicall aspiring menaces to threaten the ruine of the house of God. And as the Church in Englande hath for these last precedent foure and fortie yeares, beene ruled by a godly religious maiden Queene, renownde *Elizabeth* of famous memorie, vnto the glorie of whose vertuous gouernment, may with a Christian consideration be ascribed the long-agoe propheticall wonder scene in heauen: Of a woman cloathed with the Sunne, in whome the Church was figured, compassed about with the illustrate and shining beames of the Gospel of Iesus Christ. And vnderneath her feet the wauering and vnconstant Moone was put. For by her meanes from forth the Church was cast the vaine inconstant mutabilities of Romes inuented straunge traditions. And vppon her head a crowne of twelue starres stode, which did foreshew, as was by her made manifest, that from the doctrine of the twelue Apostles should deriued be, the forme and order of her gouernment, the brightnesse of whose illuminating light shoulde with an vncontrolled power: from forth her kingdome driue, the loathsome darknesse of

of that foules poysoning contagious smoke which flies from forth that hell-borne pit, the gulf of Antichrist. And in despite of that great red Dragon, hauing seuen heades, and ten hornes, & seuen crownes vpon his heades. By which is mentioned the diuel, the Pope, Spaine, Monkes, Friers, Iesuites and Seminaries, with the rabblement of that Antichristian power, burning with furie agaynst the Spouse of Christ, hauing made themselues red with the effusion of those streames of bloud, which their cruelties caused to gush forth from the innocent bodies of thousand martired Saints: yet maugre the force of al their hellish tyrannising rage, diuine *Eliza* during all the time of her most happy, blessed, peaceful, and victorious raigne, trauelled in the desire of her religious care to be a gracious mother, and a tender nurse vnto the children of the Church of God, and in the continuance of her now out dated, and yet datelesse time: her subiects being fed with the Nectar and Ambrosia of a heauenly diet, by the ministry of that euer-enduring truth contained in the canonical Scriptures of the olde and new testament: many thousandes were begotten vnto Christ and taught arightly how to ground their faith, vpon the al and onely sufficient sure foundation of their redeemers loue. That plain and simple people in her land could with diuine and godly wisdom maintaine the argument of their faithes beliefe, against the cunning coofening sophistry of a pernicious Popish Priest.

But now that our late mayden Queene, whose sancti-

sanctified soule vnto her God, brought forth so many Saints, hath left this earth to bee a Saint in heauen, whither should my eyes returne themselves with ioy, vnlesse to looke vpon your Maiestie. And in this thought my soule is rauished with a private meditation, my Countrey England hath stood as a glorious Cittie built vpon a Mountaines topp, whose beautie, wealth, strength, and gouernment, hath lifted vp it selfe with admiration to the world, the temple of the house of God was from mount

¶ Were the gouernment of Rome now as then it was when England was conuerted there should be no Pope as now there is, nor Masse, nor Purgatorie, nor approbation, to any of their erroneous constitutions, Etheldredus brought with him none of these new blasphemous doctrine Ioseph of Arimatheus before him was a stranger there vnto.

Sion brought and placed in the midst of Englandes territories. And since this Island first conuerted was from Pagan Atheisme, it neuer stood so dignified by the true profession of a sound religion as now it did, by the instrumentall meanes of heauens *Elizabeth*: And when this glorious England seemed to feare it selfe being mourner-like, wrapde vp in sable blackenesse, and timorous mindes speaking to themselves that their best dayes were past, and dangerous times were neare at hand, the fillie Lambes that feared the tyrannie of the Romane Woolfe, wept in their thoughts, and did this question aske: Where shall we sing our songs of Sion now? The Woolfes they met in flocks together, hoping that their long wishde for time was come, when they againe should glut themselves with bloud, the rich did feare to loose their wealth, the poor did feare to loose their liues, the vilder sort did hope to liue vpon their countries spoile. And when this cloude of danger had brought it selfe euen vnto the strength of his supposde combustion, then is a vapor into
ayre

ayre dissolued were all the meateors, that did seme
 prodigious for the liuing mistres of our happines,
 did in her life time bequeath her crowne to him
 whose right it was, and when her soule was vnto
 heauen ascended, forth with heauens God, into the
 mouth of Englandes nobles put, the name of him
 who by their Queene was named to be their soue-
 raigne, and they together with vnited loue, did vn-
 to Englands commons straight praclsim that great
 King *James* was made their lawfull king. Then Eng-
 lande did vnto her selfe retaine, the vigor of her
 former strength, and the beaurie of her glorie was
 presently sequestred from all occasions that might
 diminish, extingwish or in the least sorte eclipse the
 Sunne-shine of her precedent dignitie, neuer was
 a land to God more bounde then England is for
 this aboundant mercie, who hath vnto vs rayde a
 King, not onely heyre vnto *Eliuass* Crowne, but
 also an inheritor of all those gracious vertues wher-
 with her righteous soule is crowned. And now my
 soueraigne Lord from saint *Elisa* to your godly selfe
 descended is her kingdoms gouernment, and all the
 Saints on earth, within the limits of your large and
 spacious confines, doe humbly wayte vpon the as-
 surance of your blessed hope. And for your royall
 hand hath manifested that your princely heart o-
 beyeth the precepts of heauens written worde:
 what should I say, but certainly resolute your royall
 selfe, descending from a race of Kings, and from
 that mightie King, whose euerconquering arme,
 at first did breake the heade of *Rome* vsurpe

Our late Qu.
 did in the
 time of her sick-
 nesse bequeath
 her crown vn-
 to our now
 king. affir-
 ming it (as in
 deed it is) his proper
 right.

B.

authoritie.

A Soldiers Resolution.

Reuel. cap. 11,
ver. 8. 9.

Reue. 11. ver. 9

authoritie; that now the mightie God of heauen;
whose wrath hath alwayes threatned the destruc-
tion of that Babilonian Whoore; hath raysed vp
your regall Maiestie to breake the necke and
backe of that foule deuouring beast: so as the Dra-
gon, and his Angels shall no longer rule in Chri-
stendome, nor shall the nations of the earth conti-
nue to be deceiued with the infectious Locusts of
their lyes and heresies, but his kingdome shall bee
razed to the earth, and the worlde shall wonder at
his destructions, ouerthrow (sure I am) this truth
must come to passe before the second comming of
the king Christ Iesus, since whose being vpon the
earth, vntill this present time, there neuer was a true
beleueing king (remooued from the Popes autho-
ritie; and yeelding to the gouernment of Christ)
that was of so absolute a power, to bring to passe the
prophecies against the Citie of Rome, as is your ma-
iestie vndoubtedly, my soueraigne Lord, this rely-
ing age is leaning to the latter ende of time, and all
the signes forerunning the day of iudgement, haue
put themselves into a perfect view, the reuolution
of the heatiens, being so shaken as that the planets
are remoued from their wonted stations, one ha-
uing stept into an others place, and this malsy globe
of earth, hath oft with fearefull earthquakes trem-
bled, the seuenth and last Angell in the Reuelation
specified, hath (as it well was calculated by a reue-
rend and learned minister in your Scotlands king-
dome) beene sounding the last generall summons
for this already fiftie five yeares past: and time it selfe
hath

hath almost brought his course vnto a whole vnted
period, whereby is threatned more then ordinarie
change. And at this present your kingly selfe, hauing
as it were by miracle been vntil this time preserved,
and now being created Gods great Lieutenant vp-
on earth, and the onely warriour and chiefe Cham-
pion for his Iesus Christ, why should not every
Christian souldier then resolute that your magna-
nimonious spirit, and glorious race from you proceed-
ing, shall be the guard vnto the Church of God, &
bring confusion vpon all her enemies. For as from
the roote of righteous Iesse did proceede the liniall
race whence Christ himselte descended: so vnto me
it seemeth that heauens eternall King in his secrete
wisdome, knowing the worlde is measured with a
litle length, hath rayde you vppe (most mightie
Prince) that from your righteous selfe might spring
a glorious ranke of godly and religious Kinges,
and Queenes, that might vnto the Nations of the
earth, maintaine the glorie of his heauenly name,
vntill himselte shall in the Cloudes appeare, and
summon all the world vnto a generall iudgement.

Worlds peerelesse Prince, and my renowned
Soueraigne, the consideration of these things be-
fore described, haue compasse me within a heauen
of ioy. And though I am the vnwoorthiest of
manie thousandes that in your Englande liues, and
farr vnfitte to vndertake this waightie busi-
nesse, hauing beene alwayes trayned vp in the
exercise of Armes, yet for I know there is nothing

A Souldiers Resolution.

dignifieth a Souldiers sword so much, as well to vnderstand the iustice of the cause for which hee fights, I haue in the hope of your Maiesties acceptance, aduentured to make this little worke, the armour of a Christian Souldiers Resolution, and doe resolue for God, and for his truth, in life and death, to vow my selfe a faithfull seruant to you my soueraigne Lord: the earths most godly and chiefe Christian king. And so much the more haue I tasked my weake and shallow vnderstanding muse, to this performance, because I must confesse vnto your Maiestie, that in a zealous loues affection to your highnesse, I haue before this time aduentured to let a little Pamphlet, passe vnto a publike view, which hath drawne vnto it selfe, a partial iudgement from some opinions, as I thinke, not worthy any great respect, for by the idlenes of their inuectiue wordes, they seeme to proue, that I deserued blame, because I dealt so roundly with the sea of Rome, which vaine imagination found some shewe of cause to ground it self vpon, the present times incertainie, seeming as if they desired to make a doubt, whether Religion should stand in that same forme, which now it doth or whither it should be brought vnto a more neare affinitie with *Gebenna*, the Antichristian church of Rome. When this I heard, I could not choose, my soueraigne Lord, but seee that my foregoing work, with this my named Resolution: For when I with my self considered how Rome was figured by your owne description, and sawe with what seruencie of spirit

A booke intituled,
A Souldiers wish vnto
his Soueraigne Lord King
James,

The Papists desire to make a
doubt of the certaine continuance
of our religion in the forme which
now it doth.

spirite your diuine and sanctified heart did oppose it selfe against that worldes disceiuing, irreligious, pernicious, blasphemous monstrous Pope; I could not but in my soule resolute with a Souldiers Resolution, to follow your kingly Maiestie in your vertues steppes, and not to suffer a little Monkish Mowle hill heape of tongues, that rides vpon the skirt of Peeuish Popery, to derogate from your kingly name, the glory due vnto the honour of your faithes profession, nor suffer that the godlie people in your land (whose heartes prepareth, as befitteyth loyall, faithfull and obedient Subiectes, to bid your Highnes welcome to your Kingdomes Crowne) that the ioy which they conceiue in the excellencie of your great Maiestie should be eclipsed by the instigation of any secret Papisticall objected doubt, what should let my resolution to speake plainly to my King, whose Highnes knoweth what drudges are sent from *Rome*, and therefore will not take Phisicke for his soule from their impoysoned projected potions. The Chronicles with innumerable Tragike scenes, haue made description of the Roman regement, shewing to the world, that not any king nor Queene, nor Prince in Christendome, that euer did displease that proud vsurping Bishop, since he rulde alone, and gaine vnto him selfe, the name of *Papa*; but they were all of them eyther poysoned, murdered, or otherwise betrayed, or their lands invaded, or their Subiects moued to rebellion, or many times nearly brought in danger of those euils, cyther by Monkes, Fryers,

The doctrine of Rome and Spaine poysoneth both body and soule, but helpe it neyther.

Boniface 3. by the leaue of Phocas the foolish Emperour, did first write him selfe papa, and then presently bega the ruine of the Church, the full effect whereof was concluded by Adrian 2. since whose time as saith plantina in

A Souldierr Resolution.

the life of
popes, there
was neuer any
Emperour of
might, nor
pope of any
vertue.

Some sceme
as if they were
papistes, but
indeede are
not.

Iesuites, Seminaries, or some other villanous minded slaues, sent from the Popes diuelishnes (but misnamed Holines, to put in execution those three damned purposes, *Bohemia, Lombardy, Germany, France, & bleeding Belgia* haue bought their to true experience, with a deare and bloody price. And though that *Spain* be *Romes* chiefe Champion, yet king *Phillips* eldest sonne, euen in his Fathers sight, must bleed to death, when he displeasde the Pope: England hath had a hard experience of his Tyranny, and in the dayes of Queene *Elizabeth*, the multiplisity of trayterous plottes laide against her life, all wrought by *Romes* confederates, were to long to specifie: and for your Scotlandes Kingdome, (Mighty Soueraigne) neyther your royall person, nor your publike state, haue stooode exempt from their most vilde attempts: and assuredly (my Soueraigne Lorde, no other then such like stratagemes are to be expected from their hands who by their oathes haue sworne and vowed allegiance to the Sea of *Rome*; yet among them, but not of them, is there some, that giues themselues vnto the vse of ceremoniall customes, first brought in by *Rome* and yet no doubt they see the hellish euils that springes from thence: but what they do, is done for fashion, & for custom sake, and peraduenture with some religious obseruation, yet in their heartes I verily belieue they hate the proudnes of the Popes supremacie, and grieues to see the Villanies wrought by his Workemanshippe, and such as these I thinke are nothing dange

dangerous, for I haue obserued in them a due obedience to your Englandes lawes: but for the former sort, your Maiestie knoweth, the daunger of their euill effects, for be they but once reconciled to the Pope, so as they dare not like louing and obedient Subiectes, take their oath to your supremacie; it cannot be but their intentions must be dangerous, they cannot in their harts endure to be your subiects, but as they lately were her Maiesties, in continuall hope of change, nor doe I wonder at their minds in this, for their subiection hath vowed it self an other way, and vpon the pain of deadly sin, their consciences are tied vnto the lawes of Antichrist, & they are taught by the doctrine of *Rome*, & *Romane* dispensations, to suppose, that vnto you belongeth no obedience; then vnto them I am sure there belongeth no trust: And for the schollers, that the scholes of *Rome* & *Spaine* brings vp, your kingly self and al your kingdoms, haue by an often taught experience learnd the true vnderstanding of their traitorous documents: Iesuites, Seminaries, and Popish Priests, I do resolute, will neuer be thought to loue your Maiestie, nor can they at any time deceiue your Highnes, when they are at no time trusted, & surely no trust to them belongeth, that are the empyoned branches, sprong from the venomous heade of earthes corruption. And because I would not haue the Papists thinke, I speake by gesse, but want authority whereon to ground my selfe, I haue to that end set downe some of the dangerous decrees made by the lawes of their misbeleecuing church,

What manner
of subiectes,
papists were
vnto the
Queen, & now
what hope
there is of
them.

The Schooles
of Rome and
Spaine, are the
nurseries of
treason.

for the Pope to establish his diuelish authority hath thus decreed.

Dist 40. c. 1
papa. 9. q. 6. ca
cuncta.

First, that no man may iudge the Pope, nor giue sentence about his iudgement, for he is to iudge all men vpon earth.

30. q. 1. Cap.

2 That the seat of *Rome*, giueth strength & might vnto all lawes, but it is subiect to none.

In 6. lib. 1. de
sen.

3 That hee hath authority to breake all oathes, bondes, and obligations made betwixt any man of high or low degree.

26. q. cap.
Quouenc.

4 That he hath power to interpret, declare and lay forth the holy scriptures, according to his own will, and to suffer no man to expound it contrary to his owne pleasure.

In 6. lib. de
sent. Apostelas
tus in verb
continetur.

5 That he is a God vpon earth, ouer all heauenly, earthly, ghostly and worldly, and no man may say vnto him, what doest thou.

In 6. lib. 2. de
sen.

6 That he hath authority to dissolue subiectes from their obedience to their Lordes and Princes, and that he hath power to depose kings.

King Herold
exiled Robert
Archbishop of
Canter. Ro. gat
him to Willia
D. of Norm.
Pope Alexan
der to be reuen
ged of King
Herold, sent
vnto duke W.
a banner to go
and conque
England, and
eleane remissio
of sins both

7 That he may giue cleane remission vnto whom he will, both *a pena*, & *a culpa*, & he whom he forgiueth must needs be the child of saluation: for he hath absolute power to bind & to loose vpon earth, and saith he, the holy Church hath so determined and the force thereof (as saith his lying blasphemy) is greater then the canonicall scriptures.

a pena & *a culpa*, to all that would follow the banner, & by this means was Eng
land the last time conquered,

From the authority of these lawes doth this ef
fect proceed, that so soone as any Prince displeaseth
Rome, he is presently by the pope cursed, excomuni

cated,

rated & proclaimed no right inheritor, & that it is not lawfull for to hold of him, his subiects are absolved from their true alleg'ance & blessings, with cleane remission of sins sent to all those that will invade, spoile, or conquer the land of any kingdom or Prince, with whom the Pope shall be displeased. And the better to effect these his often performed deeds of charitie, he sendeth his leaden Bulles, vnto whome hee listeth, thereby giuing authoritie vnto subiects, to resist their kings; and lustely to take vp armes against them, when by the Pope they shall be commaunded. Their oathes for their allegiaunce are dispensed with, so as although a subiect betray, murder, or by any meanes kill his lawfull Prince, and Gods annointed king, yet shall not their accounted very honest executioner, bee adiudged a traytor, but rather a holy man, for that hee hath done, it on the Popes behalfe; and in that respect, his acte shall bee registred for a heauen purchasing meritorious deede; and after the death of such a one, there shall be diuers misnamed holy, but unhallowed Masses, sung by a company of blacke, white, gray, and piball asses, for the redeeming of his soule, out of their foolcs inuented purgatory. And although this monstrous euil be against al laws of God, and godly men, yet doth the braue, impudent, & shameles pope, with al the multitude of his masse-monging shauclings, strue to maintain the lawfulness therof, against the writte word of the eternal law of God: affirming that on earth, al power is giuen vnto him, & that his seat is established by general counsels (which as he

Perpetual masses appointed to be sung in Swinsted Abbey for the Monk which poysoned king Iohn. So is it now in Rome for him which slew the Prince of Oringe, & for the Friar which kild the French King.

C

fayth

A Souldiers Resolution.

De electio et
Significatio,
Panormitanus
saith that coun-
cels may erre;
as they haue
done inter rap-
torem et raptā
Hierom, 39. q.
2. tria: doctas-
firme as much
and August. de
bap. lib. 2. ch. 3.
contra Dona-
tistas.
* Dist. 19. 51.
Ro. et enim ve-
ro et nulli facit
cap. 5. omnes.

sayth cannot erre: And therefore what the Pope
decreeth, must stand of force against all authorities,
for saith his law, * What the Sea of Rome doth de-
cree, must needs be allowed: And what the repro-
bation, must be of no strength: For so must the de-
crees of the Sea of Rome be accepted, as if they were
spoken by the godly mouth of *Peter* himselfe: And
the more to approue his presumptuous blasphemy;
the Pope hath provided that himselfe may be a vil-
laine, both to God and men; and yet himselfe not to
be found falt with. For, sayth his law, *Distinction* the
40. Who doubteth but the Pope is holy, the which
is exalted vnto so great a dignity, in whome though
good workes of his owne merits bee wanting, yet
were those good workes sufficient, which were done
by his predecessors. And therefore hath his lawe,
in the place before recited, thus decreed, that
though the Pope sinne neuer so grievously, and
draw with him to hell, by his example, thousandes
innumerable: yet let no man be so hardy to rebuke
him: For he is head ouer al, and none ouer him. And
by this vsurped authoritie, is that 7. headed beast,
approued the very open and reuealed Antichrist, of
our time, who by the trecherous and diuclish au-
thoritie of his Antichristian lawe, hath giuen vnto
himselke a power, to set vp and at his pleasure to cast
downe kings, and with his fowle vngodly hel-path
treading feete, to set the Crowne vpon an Emperours
head, and vpon an Emperours necke to tread, when
he displeaseth him: And vnto such a base subiection
hath he brought the mighty Princes of the earth, as
that

Pope. Celesti-
nus, 4. crowned
the Emperour
Henricus 6.
with his feete.

that they thinke it no small honour, to kisse the stinking feete of that inhumane monster. *This is the rich and wealthy whore, bedecked with Jewels and ornaments of gold: Whose Scarlet robes, are dyed in Christians blood: Whose variable garments, betokens diueralieries of religious orders: Holding in her hand, a cup full of abominations: the Popes decrees, Bulles, dispensations, suspensions, and cursings: And the beast she sitteth upon, is the papall sea of Rome: And with this whore the nations of the earth have committed filthinesse.*

A true description
of Rome, as is
declared in the
Reuela, ch. 17.

But now lish that the light from darkenes is distinguished by the glorious ministrie of saluations Gospel, and that Romes Idolatrous whoredome is made knowne vnto the world. Oh that any Prince should desire to contaminate his soule with her uncleannesse, or endure to rest himselfe in the serpente like bosome of such dangerous wickednes. But Rome thy pacht vp Iron legs are broken, and like a halting cripple, thou standest reeling in thy weakened strength: Thy nakednesse is made a publike scorne, and but a verie few (so what had wote to be) are left to stand on thy pernicious part. Thou wilt perceiue how God doth by degrees rase downe the kingdome of thy Sathans Synagogue, I wil not labor to aduertise thee. Fury, wrath, and indignation is thy portion, thou art throwne down vnto a fierce & strong destruction. And in thy daye all which till is thus long, thou shalt not finde any meanes for to preuent the fearefull stroke of thy all confounding iudgement, vnto which I leaue thee: bee thou an heire

Resolution.

vnto thy prepared inheritance.

This truth described, I know my Lord and king,
is rightly knowne vnto your Maiestie, your selfe
haue drawne the portraiture, of Romes Amichristi-
an beast, and layd him open in his full discription.
And in your Scotlands kingdome, all the time of
your most blessed gouernment, hauing once
growne past the yeares of your minoritie, your
highnesse, did religiously maintaine a reuerent, lear-
ned, wise, and godly ministrie, whose labour was
to cast Romes Kingdome downe, and in true
forme, for to erect and gouerne the house of God,
and Church of Iesus Christ. And should I bee so
vilde to thinke, that now your Maiestie would let
a Tyrant loose, or lend an eare to helles inchan-
ting charmes, or please to loue, or in weighty
cause, to trust the dangerous Imps, by oath in-
graspe into the Romaine stocke, whose heartes
hath vowed allegiance to the Sea of Rome, by
whose vilde lawes, a seeming iust authoritie is
giuen, to execute the deedes of villainie, and vn-
der pretext whereof, so many haue bene made
approued Villaynes, thrusting themselves into the
speedy execution of bloody trecherous strange in-
humane stratagems, accounting as if in them they
had performed honest & Christlike meritorious
deedes. Or that your Maiestie would suffer a po-
pish tolleration, to bring forth thornes, whose
poyntes will arme themselves against your life,
and strige to worke your kingdomes overthrow.
No, no, my soueraigne, my Resolution shall in life
and

The Authors
Resolution
doth in this
place referue
vpon sufficient
reason that the
King hath no
affection vnto
papiests.

and death, resolve that your Kingly Maiestie, hath not a thought, that bendes it selfe to such little purposes: Your highnesse hath already ioyned vnto your Maiestie, a company of honourable, valiant, graue, prudent, wise, godly, and religious Councillers: whose foreseeing prouidence, in the time of our late Queene, and euer renowned Elizabeth, did at all times worthily preuent the euill effecting policies of Rome.

And when of late the house of *Dagon*, was in it selfe diuided: Secular Priestes and Iesuites, beeing each to other, in apparent opposition, the Priestes by printed Pamphlets, proued that the Iesuites were the Arch Traytours of the worlde: and that by them were complotted all the treasons, against the Maiestie of our late Queene: The Priestes thinking by this their accusation, to gayne vnto themselues a fauourable opinion, and by that meanes, in time to win the minds of men vnto their loue: then presentlie the wisdom of our Queene, with those your now honoured Councillors, perceiving both sortes to bee no lesse, then dangerous Traytours to the publike state: did forthwith requite their cunning, with proclaymed banishment, annexing thereunto the penalty of death to bee inflicted vpon all those that by their wilfull staying, should exceede the time limited in the Proclamation.

And should I thinke your Maiestie would not now command the performance of the selfe same

The Church of Rome is in it selfe diuided, secular priests and Iesuites being at a desperate variance,

Thereas why the priests did accuse the Iesuites and what their labor did vnto them procure.

A Soldiers Resolution.

course, against those, who by their continuall practises, haue alwayes sought the vtter ruing of the house of God, the murdering of Gods annointed, and the subuersion of all your kingdomes: In this for to resolue the doubts of men too timorous, thus much assuredly, my Resolution knowes, that the obseruation your kingly self haue made of Romes performed trecherous tyrannous and tragicke massacres, will giue warning to your Maiestie, with prudent wisdom, to prevent their mischiefes, and were they not altogether in their vaine expectatiōs, meerly reasonlesse: I wonder what shewe of hope, could giue occasion to suspect that nowe the reine of iustice, which did gouerne them, should bee let slip, and they turnd loose vnto a dangerous liberty, when in the time of our late Queene, the smooth coynd name of indifferent tolleration, was alwayes counted in it selfe to hold a threatned desolation to the publik state. And fro time to time the Lords and Peeres of England assembled in high court of Parliament, did with one consent ioine with our Soueraigne, to enact those lawes and Statutes, which alwayes did suppress the least raide vppe shewe of an Antichristian head: And when they were thus confronted by a Mayden Queene, and such course taken during the happy time of a womans gouernment, vpon whose Sexe a smal perswasion is sayd to worke with an accounted greatest force, and yet in all those times they could neuer bring to passe the effecting of the least materiall sub-

The name of
indifferent tol-
leration could
not be endured
in the dayes of
Qu. Elizabeth.

substance vpon the gound, whereof their weakest hopes were flattered, and yet now a swarme of droanes, which desires to liue vpon the spoile of the labouring bees sweete hieue, flies bussing vp and downe, and sends a whispering noise vnto the eares of men, and tels that now they hope the time of their deliuerance draweth neere, and that forsooth they shall be smilde vpon with gracious fauour, and their long (as they say) continued hard restraint shal now be pitied, and that their (supposed holy) but ynhalloved patcht together seamerent sacraments, shall be quietly amongst themselves administred: for either an alteration (which desires freely to feed vpon the foode of blasphemie, and sat it selfe with this landes confusion) or a tolleration secretly bending it selfe to such like purposes, shall now, say they, assuredly be accomplished.

The papists in the time of our late Qu. were alwayes ouerthrowne in the least occasion of their hope.

The hope of the papists, & the effects thereof.

But as the mightie God of heauen doth in derision laugh their hopes to scorne, so doth the great King *James*, Englands God on earth, in the priuacie of his meditation smile, to see a rablement, of trayterous mindes and soule deuouring murderers, expect to reape kinde fauours from his kingly hande, but so fare they all, as did *Agag*, at the handes of *Samuel*, who came smyling forth in the expectation of his supposed libertie.

The God of heauen & our godly king on earth, doe despise the secret imaginations of the Papists. 1. Sam. chap. 15. ver. 32. 33.

So shall it bee vnto them all, my Soueraigne Lotde, for my Christian Resolution telles my soule, that your Highnes is in the zeale of your

A Soldiers Resolution.

The sword of
iustice cannot
take to strike a
course against
the enemies of
God.



your faithfull thoughts resolved, neuer in the least
sort to leane vnto their vilde profession. And a-
gainst the aduersaries of God and of his Christ, the
sword of iustice, cannot take too strict a course that
valiant *Ioshua* the first, & worthiest Worthy, stood
alwayes cleared from a tyrants name, although his
powerfull arme did euer execute a strong austere
seuerity vpon the heads & harts of them, that were
the foes to God and to his truth, the sword of *Ioshua*
in a glorious battell offered vp a pleasing sacrifice
vnto the eye of heauen, the sight whereof so pleased
the heauens Creator, that he gaue power vnto *Ios-*
shuas tongue, that by his word he did command the
Sunne against the nature of her fiery swiftest course
to stand and giue him light. till he had slaine his e-
nemies, five mighty kings he traped vnder foot, &
was loath to leaue the smallest remnant of their seed.

Parsons and
Sanders, on
the behalfe of
the Papists
haue in their
printed books
affirmed that
our late Queen
was a cruell
tyrant, & they
affirm that
Q Mary was
more mercifull
to the protes-
tants, then E.
vnto their na-
med Catho-
likes,

Your Maiestie may still bee mercifull, as late
our Queene *Eliza* was, and for your labour reape
her recompence from those your enemies, vnto
whome your mercy chiefly doth extend it selfe.
Her Maiestie was by the Papistes in printed
bookes accounted farre more tyrannous, then was
Dialesian, or that murdering *Nero*: Parsons and
Sanders in their trayterous libels, did liberally af-
firme so much: And I know a Papist, yet aliue in
England, that did verifie vnto my face, that Queen
Mary was farre more mercifull vnto the Prote-
stants, during her raigne, then was *Elizabeth* vnto
the Catholikes, what thanks your grations lenity
shall

shall reape from such like minded men: Your Ma-
 iestie can with best commended wisdom iudge:
 how they affect the right of your succession, their
Dolmans Booke doth plainly specifie, in which with
 cunning shews, strange deriued pedegrees, & vp-
 rearde mountaine-lyes, they haue intituled the
Infant of Spaine to your inheritance, and strived
 with a diuels inuented policie to dispossesse your
 Maiestie of your lawfull right; this course they
 tooke before you were their king, and since that
 time, as by a truth which my selfe reueald vnto the
 Lords of your most Honourable Priuie Councell,
 it seemeth that your Englands Papistshaue amongst
 themselues aduentured to calculate the number of
 your dayes on earth, if your Highnes shall deny to
 graunt one of the two before described dangerous
 extreames, which are either alteration or tolleration
 in religion: so as what loyalty is to be expected fro
 their hands, more then by constraint, your Maiesty
 may directlie iudge. And therefore because I know
 the remnant of these *Roman Moabites*, will be the co-
 tinuall sowers of seditious seed, and dangerous dis-
 turbors of your Englands publike weale. I could be
 content to wish for Gods glory, my countries good,
 the safety of your royall selfe, and security of all your
 princely progeny: that the whole packe of Papists
 were sent vnto their Holy father the Pope, that they
 euen in his Citty *Rome* might stand together
 vnder the safe protection of the Popes abhomi-
 nable blessing, meane while during their stay,
 if so they dare but once beginneto stirre, I doubt

The Papistes
 haue intituled
 the Infant of
 Spaine vnto
 the crowne of
 England.

The secret in-
 tention of the
 Papistes is
 meere trea-
 cherous both
 vnto the king
 and publike
 state.

D not

A Soldiers Resolution.

not, but al the argumentes wherewith they finely vse to pleade, will bring themselues to bee deu-
uided into *fine seuerall partes*, which deuision will
in England worke *Romes* dissolution, and in time
I hope the gates of *Rome* will all bee ramparde vp,
so as we shall no more be troubled with his strag-
ling runpagates, but that the Pope shall bee enfor-
ced to liue within himselfe, and onely take the pro-
fite that his town allowes, *his contributory whores* can
pay him 30. thousand pounds a yeare, and no doubt
he hath many other such like honest helps. Assu-
redly, the times will shortly come, when all the true
religious kinges in Christendome will ioyne toge-
ther, and fire his sinke of sin about *his eares*.

And thus my foueraigne Lord with further ioy-
full hope, then is as yet reuealde by mee: vnto the
vnstaynde beauty of your princely Maiestie, my
resolution humbly bringes it selfe, and though per-
haps the Diuell will shortly roare, and send abroad
his instrumentes to holde his kingdome vppe.

Yet most puissant and valuerous minded
Prince, I know your kingly heart being indued,
as it is, with true prowes, and perfect fortitude, can
not endure the operation of timerous effectes, but
your kingly wisdom will prudently preuent all
the occasions, whence those monsters are begoten:
stand fast therefore & God frō heauen wil giue vnto
your maiestie a powerfull & vncontrouled strēgh.

And by the best cōmended ordinary meanes, the
better to protect your safety, I make no doubt, but
your highnes shalbe continually attended with ho-
norable

norable, valiant, wise, & faithfull gentlemen, whose loyall harts will carefully defend the safety of your royal person: & sure I am, the subiects of your kingdom generally, vnles some few scattered cōpanies of *Roma* straglers, do in their soules reioice that God hath rayfde your royall vertuous selfe to bee their righteous king: millions of thousands in your England liues, whose spirites by the instinct of nature giues themselves to loue the lawfull exercise of Armes, & they with ioyfull willingnes, will waite vpon the summons of their kinges commaund, and spend their liues, their lands, their goods in the performance of faithfull and obedient seruice: your England hath for these many yeares obserued the maner of your neighbor bordering kingdoms gouernment: & with what prudent wisdom your maiesty did protect the safety of your land, the continued true report of your renowned vertues fed your Englands people with delightfull ioy, and to their hearts it did a comfort giue, when as they thought vpon that blessed hope, which built it selfe vpon the well known right of your succession, & thought in christian policie. A publike note was taken from the vulgar view, yet all the world may witnes that our late Queene renowned *Elizabeth*, did with her Lordes and honoured Councillers long ago decree to yeeld vnto your Maiestie, the proper right of your inheritance, and that the people of your kingdom did expect no lesse, was certainly approved by that ioyful & general applause, whichal your Englands subiects gaue, when as they heard king

All well affected people do reioyce in the establishing of our now renowned king:

James proclaimde to be their Soueraigne.

And now (most mightie Prince) sith that in despite of Rome, the God of heauen hath established your name on earth, and made you greater then euer yet was any Christian king, and hath in peace confirmed the regall seate of your imperiall throne, I make no doubt but your Maiestie, with a Christian constancie, and religious care, will confirme the strength thereof, by the inuincible force of a prudent, wise & godly gouernment, which doth vnto two speciall poynts direct it selfe, which is vnto the well ordering of diuine and humane things, wherein the obedience vnto God belonging, doth challenge to it selfe a title Capital, the celestiall dignitie whereof, is first before all other things in the chiefest place to be preferred.

The well ordering of diuine things is chiefly to be respected in kingdomes gouernment,

Diuine regiment doeth therefore take vnto it selfe the matter of Religion onely, and the ordinances to be vsed in the church, which in the time of the Law, were commanded by God himselfe vnto his seruant *Moses*, and hee by the appointment of God, committed the principall charge thereof vnto *Aaron*, and his sonnes, and the tribe of *Leui*: but now in the time of the Gospell, they were taught and commaunded by *Iesus Christ* himselfe, and by him left vnto his *Apostles*: and from them the principall charge thereof is committed vnto the *Bishops* and *Pastors* of the Church.

Aaron though he were the high priest vnto God, yet

And as in the time of the Law, *Aaron* though he were the *high Priest* vnto God, and had chiefe authoritie in diuine things, yet was not he the king, prince,

Prince, or supreme Magistrate over the people of God, but that supremacie of kingly honour, was giuen vnto *Moses*, who was vnto *Aaron* in the stead of God, and therefore next vnder God. *Aaron* and his sonnes were accounted subiects vnto *Moses*. So in the time of the Gospell, though *Bishops* and *Pastors* haue the chiefe authoritie to deale with the administration of diuine and holy things, yet they, nor any of them are the kings, princes, or supreme Magistrates over the people of God, and Church of *Iesus Christ*. But that supremacie of kingly honour is giuen vnto Kings, and Princes in their seuarall kingdoms, who are vnto *Bishops* and *Pastors* in the stead of God. And therefore all *Bishops* and *Pastors*, are to be accounted subiects vnto their seuerall Kings and Princes.

And as *Moses* in the diuine ordinances concerning the law of God, did commaund nothing vnto *Aaron*, and the tribe of *Leui*; but that he had expressly receyued from the mouth of God. So Kings and Princes in the diuine ordinance of the Gospell of *Iesus Christ*, are not to commaund vnto their *Bishops* and *Pastors*, any other thing then can bee expressly warranted by the doctrine of *Christ himselfe*, or his *Apostles*.

Lastly as in the time of the Law, the Kings and Princes of Israel, and their Priests, and Leuits, did bring on them and their posterity, the eternal curse of God, when they fled from the obedience of the Law, written by *Moses* in the old testament of God. Euen so in the time of Gospell, shall Kings & Princes

A Soldier's Resolution.

The peace of
Englands hap-
pinesse hath
beene conti-
nued by the
ministrie of
the Gospel.

Kings & prin-
ces in their se-
uerall king-
domes haue
authoritie to
reforme those
things that are
amisse in the
Church of
God.

with their *Bishops & Pastors* bring vpo themselves & their posteritie the eternall curse of God, when they shall sie from the obedience of the Gospel written by the Apostles and Euangelists, and left vnto vs in the new Testament of Iesus Christ, in which is contained the freedome, libertie, and iustification of our best esteemed, and most blessed peace. And from the obedience thereto, hath proceeded the long continuance of Englands peacefull quietnes: and by the meanes thereof (most mightie soueraigne) your royall person, and your Scotlands kingdome (from euery threatned danger) haue vntill this time most safely beene preserved. And for from hence must spring the firme continuance of your royall state, and kingdomes blessednesse, your righteous soule, no doubt, will most desire that things diuine be chiefly lookde vnto. And because there neuer was a church so rightly ordered, but that some errors were therein remaining, the reformation whereof did belong vnto the kings, vnto whose charge the gouernment thereof in their seuerall kingdoms was principally committed, it now therefore remaineth euident, that your religious vnderstanding, wile, diuine, and sanctified heart will in the beginning of your most happie raigne, looke first amidst your Englandes kingdome with godly care to beautifie the Spouses of Iesus Christ. My Soueraigne Lorde, I doubt not, but your highnesse will be pleased to obserue the order giuen vnto your princely son the *happie comfort of your Englands hope*, and account it for your greatest honour, to see the Church of God well gouerned. I am a soldier

dier (my most mighty king) and my durie is (when iust cause requires) to fight for God and for his Church, and for you my soueraigne, next vnder God, within the compasse of your kingdomes confines, the onely supreme heade and gouernour. Be then (most mightie Prince) vnder your captaine Christ, a glorious instrument, as to that ende you were ordained, and aboue all things chiefly see his Church to be well ordered: Or then let your Maiestie vouchsafe with *Salomon*, *To walke downe into the Garden of Nuts*, The Sinagogues & congregations in England, *and see the fruit of the valley, see if the Vine buddeth, and looke if the Pomegranets flourish.* Beholde what profite hath proceeded from the doctrine of the Law & the Prophets, and in many Congregations see nothing that your highnesse can take knowledge of, *but onely ignorance, disobedience, and rebellion.* The fearefull daunger of whose desperate estate is principally occasioned, by the want of Pastors, able to teach them to vnderstand that peace in whome the lawe and the Prophets is fulfilled, and then from the loue of those vngodly guides, which taketh vp the place bequeathed to better men: let your diuine and heavenly soule, as swiftly flie as did the Princes of *Salomon* in their Chariots, and them removing, commaund that in their place be set the siluer-sounding voyce of godly, reuerend, learned, wise and preaching Ministers, who by the power of their ministerie, may caule the true vnderstanding of the peace of Iesus Christ, to shew it selfe vnto the ignorant people of your lande, and that the onely

Salomons
song. ca. 6.
ver. 10. 11.

light

A Soulaier's Resolution.

light procuring beames of the most glorious Gospel, may with a sweete reflexion beautifully shine, and goldlike richly gilde all your poore and desolate, darke, and desart townes and villages, that thereby all your English people may with ioy behold the beautie of *Zion*, and glorie of *Ierusalem*, shining in the Church.

This defect in Englands ministrie hath long goeene seene, but not amended: and our late godly *Queene* was in her time a straunger vnto this corruption, & that which in the Church did chiefly holde, the too long continuance of some things amisse, was the worde *Improprio*, from whence *Impropriations* were deriued, which were they backe returned vnto their proper forme, your Maiesty should quickly see a glorious Ministrie, and till in this poynt reformation bee, that men of godly knowledge and honest life may go before the flocke, vnto their charge committed, and by example teach the true performance of a Christian doctrine, your Englands people will neglect the duties due vnto their saythes profession. For though I know good workes can claime no merit: yet as faith onely doth iustifie vs before the God of heauen: so good workes should serue to iustifie the foundnesse of our faith on earth, agaynst all tongues that would desire to frame obiections against the puritie thereof. And vndoubtedly (most mightie Soueraigne) in your Englande there is nothing of more strength, that giues a powerfull libertie vnto the exercises of sin, then the vilde example of vngodly Ministers. Begin

Impropriations
are the hinderance
of a learned
ministry.

Faith doth
onely iustifie
before God,
but good
workes doth
iustifie our
faith before
men.

A Souldiers Resolution.

15

gin therefore (most mighty Prince) at the first with them, and purge the Sanctuary, let it please your highnes not to suffer prophane and irreligious men in the place of Ministers, to haue to deale with the administration of diuine and holy things, nor once with their vncleane handes to touch the seales and Sacraments of our saluation.

For indeed they are no other then wormeaten trees, clouds without raine, dumbe dogges, foxes, wolues, deceiturs, & destroyers, which haue thrust theselues into the church by some vnlawfull means: their owne consciences can beare them witnes that in them their resteth no sufficient power to teach the church the way vnto the bridegromes loue: for they rather make deuorcement betwixt the bridegroom & his spouse, they haue no right, no vnderstanding, no knowledge, nor wisdoms skil, to marry them together in the vnitie of peace, themselves are of all others merely strangers thereunto, they are indeed the vngodly number of those intrusiuve flocks, which proudly and vniustly haue made themselves to seeme, as if they were the brides companions, but did the Church arightly know them as they are, she would not then of the enquire the way which leads vnto the place where her soules beloued feedeth, nor would she endure any longer to be led, by their deceiuing, dissembling, and destroying, painted ignorance, she would not assuredly be as one that turnes her selfe aside vnto the wickednes of their vngodly company. But whither am I led with such like words as these, to speake against their grosse impieties.

Iude. v. 12. 13.
Isa. 56. v. 10. 11
Eze. cap. 13. 4.
Ier. c. 23. v. 1. 2

A description
of vngodly
ministers.

E

Strange

A Souldiers Resolution.

Strange thing it is, that such should be the watchmē in the house of God, that better knoweth what an Alehouse meaneth, and more delighteth to watch whole nights at dice and cardes, then to spend one houre in the studie of diuine and heavenly things, a paire of true rüning bowles, are more esteemd with them, then all those truth teaching bookes, which should be the weapons for men of their profession, *Come honest neighbors, and my good friends* (in such like wordes consisteth all the smoothnesse of their eloquence) *Let vs in a merry humor go drinke halfe a dozen pots of Beare* (this is the pith of their perswasion) *at the signe of the Cocke*, or some other place directly knowne vnto them: *There is say they; as good beart-warming liquor as a man would desire to drinke* (and in this is comprehended the whole argument of their diuinitie. Whereupon being once at their place appointed together met, they set them downe and fall to reasoning, and all their bare-barly proofs, being brought in pots, they vse of them so many, that at last growing all together reasonlesse, they are plainly ouerthrowne in the dust, by the force of their owne argument: in as modest order as I can (most mightie soueraigne) I haue described the manner of their immodest brutishnesse, I will forbear to speake of worse vncleannesse done by many of them: But it would make a Christian heart to rend it selfe with grieve in the consideration of that iniurious wrong, which is done by them vnto the church of god: but now in the loue your Maiestie beareth vnto Iesus Christ, let the all be turned out that they may learne

A Souldiers Resolution. 16

to vse their feuerall occupations, & find some means to liue without feeding vpon the soules of men.

For my owne part (mighty soueraigne) I affect not *Browne, Barrow, Penry*, nor the schismes by them inuented, I am a Protestant *pro Deosans*, and do in my heart accord vnto your Englands gouernment, by our late godly Queene established, and doe account that the reuerend Bishops in your land, are worthy instruments for the glorie of God, and benefite of his Church, so farre forth as they will with a religious care strue in their places to beautifie the Spouse of Christ, by a conscionable and religious gouernment, to which ende they are vndoubtedly ordained; and there authorities approued lawfull: for the Apostle *Peter* which commandeth that men of their calling should not *rule as Lords ouer Gods heritage*, doeth not say, neyther shall you accept of any such titles, nor indure to be called Lordes ouer the flocke of Christ, no though the Church of God shal in the loue and reuerence that they beare vnto you for their masters sake, cal you their Lords, their gouernors and teachers in diuine and heauenly things. Surely out of the Apostle *Peter*s words, to me appeareth no such kinde of doctrine. For I haue reason to resolue, that the Apostle could not teach it to be a thing vnlawfull for himselfe, or any other of the apostles or minister after the, to receiue liuing or honor at their handes, vnto whom they should administer in the Lord. For the Apostle *Paul* in his Epistle to the *Corint*. and 9. chapter, doth plainly approue the lawfulness thereof. And howsoeuer he did

The author
doth professe
himselfe to be
no Brownest.

1. Pet. ca. 5. v. 3.

E. 2. forbear

A Souldiers Resolution

* s. Primiti
prafatio in 1.
ad Tit.
Occumenius
in. 1. 2. Tim.
cap. 1. 2. idem
in 4.
1. Tim. 6. 14
S. Ambrose in
1. ad Tim. c. 3.

That the mem
bers of the
church should
not contend
about the ti
tles of bishops

forbeare to exercise his power for the good of the Church, then being in her infant age, yet notwithstanding it appeareth evidently, that hee left that libertie of power to beevsed in the Church, And therefore, if the Bishoppes since the time of the Apostles, haue by their lawfull libertie of power; wherof *Paul* speaketh, receiued as giuen vnto them by the Church, vnto whom they administred greater titles, riches and honor, then *T. & Titus* had (who were the * Bishops in the primitiue Church, of which sort there must bee a continuall succession, euen vntill the comming of the Lord *Iesus*, yet notwithstanding, if the Bishops now do execute no other office, and that in no other sort then *Timothie* and *Titus* did, then their titles, riches and honours being but externall things lawfully giuen, and lawfully receiued do, not preiudice the worthines of their calling. And about this the mēbers of the church of God ought not to contend. For it is the zealous, godly, & religious care in the execution of their office, which doth onely dignifie the approbation of their calling. And if they fail in the performāce of those godly duties to their place belonging, then in the abuse of their titles, riches, and honors, the fault consisteth. And whereas many in these our times do take offence against the names, titles, wealthes, and honors, which our Bishops haue on them bestowed, thinking that all such things at first proceeded from the *Pope of Rome*, they are therein deceiued: for since the time that *Christian Emperors, kings, & Queens* became the nursing fathers and mothers of the Church, both titles, riches, and honors, were by them bestowed vpon the Bishops

in

A Souldiers Resolution. 17

In the Church who were notwithstanding obedient subjects vnto their Emperours, Kings and Queenes; and were approued glorious ministers of the Gospel of Christ Iesus, and all this was done before the Bishop of Rome did make himselfe the head of Rome, which now he is, by vsurping vnto himselfe the sole authoritie ouer all the kingdoms in Christendom: Since which time, both the Pope himselfe and all the Bishops vnder his Antichristian seat, haue fled from the approued authoritie of *Timothie* and *Titus*, in not being desirous to administer vnto the church, but like tyrannicall Lords to rule and ouer rule the same, and by their ouerruling vnto the church, by extinguishing the purity of that light, which shined in the same; placing instead thereof the traditions of men, by their approbation of vnwritten verities. And thus being desirous to raise themselves vnto a higher height, then vnto them was limited; they left to seek the glory of God; & onely sought by perverting the Scriptures, to glorifie themselves aboue all the kingdoms of the earth, and by this his pride, the Pope hath made himselfe to be the open & reuealed Antichrist, as is before described.

But now my hope is; that not any will continue to contend about the estate of Bishops as now they stand, sith by their lawfull liberty of power, they may receiue dignities, on them bestowed by those, vnto who they administer, which example was offered by many christian Emperours, & kings, & many holy and reuerent Bishops, long before the Pope was

71 *A Souleiers Resolution.*

knowne to be that diuell, which now he is. And therefore let not any so contend about these things as if they thought the abuse of the Antichristian sea could extinguish or raze out the lawfull liberty of power, which was by the Apostles of Iesus Christ,

Eusebeus lib. 7
cap. 3. he deri
ueth the succes
sions of Bishops
in the 4. princi
pall churches
of the world
Ierusalem, An
tioch, Rome,
& Alexandria,
from the A-
postles age, vn
to the counsell
of Nice, A. 320

The reason
why the author
hopeth that the
defects in the
Church will be
amended.

1. Con Carth.
3 cap. 22.

S. Ambrose in
1. ad Tim. ca. 6

left vnto the godly Bishops in the church. This may it please your Maiestie, I haue aduentured to speake because I know some few vnlearned people in your land do desire to strue to much in this contention. And though the auctorithy of bishops be approb'd lawfull, yet al within the copas of your highnes king doms, are your subiects, and in their harts no doubt they vnfaignedly desire to be so, and do in their souls reioyce because they are so: and your Maiestie shall find them queuerant, godly, wise & learned men; yet if there be negligent defects in any, they will assuredly, perceiving that your highnes do looke into their course, speedily by your directiō amend, the things amisse, & henceforth not suffer that such vnworthy guides as are before described, should by the laying on of hands, be admitted to the ministry, nor allow of any. *Nisi probatus vel Episcoporum examine, vel populi testimonio*, Vntesse he be allowed by the examination of the Bishops, or testimonie of the people. And the better to direct this course, no doubt our Bishops will obserue the saying of S. Ambrose, who speaketh thus in his exposition of Pauls Epistle vnto Timothy: *Paul. Chargeth Timothie before God the Father, and Christ the Sonne, and the elect angels: Vnder this charge he commaundeth those things to be kept, which pertaine to ordination in the Church, least easily a*

A Souldiers Resolution. 18

ny man should get an Ecclesiasticall dignitie, but Inquisition be first had of his life and maners; that a meete and approved minister or Priest may be appointed: neither any to be ordained: whose faults deserue suspicion, for his sinne, which ordaineth and trieth not.

This course obserued, then shall your Maiestie ioyfully behold your Englands famous vniuersities: send forth worthy men, faithfully to labour in that worthiest work: then should your highnes see your England furnished with the blessed number of those preaching pastors, whose heauenly minds diuinely sanctified, will iustifie the approbation of their calling, by the inward testimony of the spirit of God: *Whose mouthes are touched with an hote coale, taken from the fire of the Altar: Whereby they are purged that the worke of God may be done by them with a pure performace, the approbatiō of whose ministry shall for euer ground it selfe, vpon the foundation of that written truth, contained in the holy Scriptures, by the authority whereof, they will like faithful ministers, truly teach the church of God, arightly to vnderstand the worthines of hir peace in Iesus Christ; vpon which corner stone the truth of their doctrine being established, it will manifest vnto the world, that they are sent of God, and by the power of the holy Ghost, are called to be the preaching ministers of saluation vnto all beleeuers. Such as these are those of whome the Prophet Esay with admiration speaketh. Oh how beautifull are the seete of those that declareth and publisheth peace: that declareth good tidings, and publisheth saluation, saying vnto Sion,*

A description
of godly
ministers.

81 *A Souldiers Resolution.*

thy God liueth. These are the well commended watchmen, which do continually with carefull diligence attend and waite vpon the Church, & giueth warning when the enemy approacheth neere vnto it, or vnto any member of the same, and so well they know all the publike and priuate enemies that they can describe the power, likenesse, craftes, and policies by which, and vnder pretext whereof, *The diuell with all his boares, and beares, and wolues and foxes,* seeketh to deface the beauty of the Church, & utterly to destroy the same, & so wise these godly watchmen are, that they can prescribe and teach the true and perfect vse of euery powerfull meanes whereby the euent of each dangerous opposition shall soundly & securely be preuented, so that the church notwithstanding the force of all occasions, shall at all times know how to enioy the safety of her peace.

These are the faithfull sheapheards, who being desirous not to lose a sheepe, without hauing any chiefe respect vnto the fleece, carefully and conscionably in the aboundancie of humilitie, loue & zeale, do wholly betake themselves to feede the flocke in the sweete and pleasant pastures of Gods eternall grace, warily keeping and protecting them, that they might not eat nor taste of any rotten or infectious foode. These are indeede the Stewardes of the house of God, greatly dignified with the fauour of the Bridegroomes loue, and these can inuite the soule vnto a most delicious and spirituall banquet and feede it with the bread of euerlasting life, and can open vnto it the rich treasury of the heavenly paradise

paradise & shew vnto it the celestial glories, which are prepared for all those that serue and feare the liuing God. And these are those that should be exercised in the ministrie, and to the number of them now in England, I doubt not, but by the assistance of your Maiestie, there shall bee added a glorious companie: that then your highnesse may speake as the Prophet *Esay* did: *I haue set watch-men vpon thy walles, O Ierusalem, which all the day, and all the night* Esay, cap. 62 v 6. 7.

shall not cease, yee that are mindfull of the Lord: and keep not silence, and giue him no rest, till he repayre, and vntill he set vp Ierusalem, the prayse of the world. Then shall the beauty of the Church appeare in the sanctitie of her perfection, and all Gods people shall reioyce to see their godly and religious king, to dignifie honour, and adorne the sanctuary of Iesus Christ and then no doubt, many that are now fallen off, will with ioyfull and obedient loue, yeeld themselves vnto your blessed gouernment, and then your people being taught to vnderstand the word, will proue themselves to be a chosen flocke of heauenly Lambes, by yeelding true obedience to the truth-teaching shepherdes voyce: by meanes whereof they shal be brought with christian fruits, to shew the glory of that faith, which they haue built vpon that once for all, for euer sacrificed spotlesse Lambe Christ Iesus.

A godly, reuerent, wise, and learned ministry is the beauty of the church

And thus when by your Maiestie, the Ministrie shall bee refined, and corruption taken from forth the Church of God, Your Highnes then shal see, that for you first did seeke the thinges to heauen.

A Souldiers Reformation

belonging, all things else shall be administred, and the house of your royall kingdome, shall be built vpon a rocke immoucable, and the strength thereof shall bee of force impregnable, & on your throne there shall for ever sit, a goodly King or Queene, lineally discending, in the glorious issue of your royall blood. And in your dayes (and to your posterity,) your kingdome England shall retaine a long continued happy peace.

A well minded
Souldier
nener wisheth
warre vnto
his countries
preiudice, nor
peace vnto his
kings disho-
nor.

A description
of our Eng-
lands peace.

Although I am a Souldier, yet peace is it I wish vnto your Maiestie, for safe and calme contented smiling peace, is the gracious Mistresse of a glorious and golden government, the glory of a kingdome is to rule her state in peace, and plenty doth attend her regiment, when peace is with a conscionable and religious vertue ioyned, reason, vnderstanding, and wisdom being made, her Councillers, then with a beauenly Souerainety, she beares her selfe, and dignifies the land in which she rules, with a most celestial happines. For where such a peace commandes, iustice beares the sword, good lawes are made, and duely executed, within the compas of her sway, each both possesse his own and wealth so fulde, as that the rich, relieues the poore mans want, where she protecteth, riots are suppress, and robberies, doe not goe vnpunished, complaints are duely heard, the poore mans cause not wantes to be considered, right is done, where wrong hath iniured, from such a peace, oppression is exilde, and quietly, not being hurt by warre, peace moweth, soweth, and reapes her fruit in ioy:
this

this was the happie state of England in the time of our late (and now most blessed) Queene: and by your Maiestie, shall increased be, the vndoubted hope of Englands further happinesse; and what by chance had stolne without the compas of sufficient care, in the time of righteous *Asa* (now deceased) shall in the dayes of our *Iehosaphat* bee brought to light, and Church and common welth shall be purged from corruptions blemish, that after ages shall in their worldes induring Chronicles report, how happie England was by the gouernement of a maiden Queen, and how much more happy by a godly king, that veruous Queene succeeding. Oh England let all thy well disposed people with one consent together clap their hands with ioy, & laude the mighty God of heauen, whose mercies prouidence, hath in loue provided for thy publike weale so farre beyond the compas of thy own vnworthynesse, Gods chosen people the tribes of *Israell* did not receiue more mercie from his hand, then thou hast done: *Iuda* did endure a stronger scourge for her iniquitie, then thou as yet hast felte of, for thy worle impieties, no longer now prouoke thy louing God, but turne thy selfe vnto his statutes with obedient thoughts, redeeme the time by thy repentant care, and scape the iudgement of thy sins deferred, hold thy king whose godly Prefident, shall leade thee on in pathes of godlines: ioyne with his righteous selfe, and let the world behold thy righteousness, so shall *Romes* mouth bee damde vp, that speaks inuective wordes against the manner of thy

An admonition vnto England generally.

A Soldiers Resolution.

The happy e-
state of Eng.
if her people
shall obey the
lawes of God.

carelesse liuing, and for thou dost professe the Son
of God to be thy king, and gouernour, ioyne with
thy Soueraigne Lord, Gods great Lieutenant vpon
earth, and giue thy selfe with an vnfained heart to
yeeld a true obedience to his gouernement, then
shall the beautie of thy state like a lofty Cedar flo-
rish, and thou shalt stand a glorious spectacle vnto
the world, & make the nations of the earth to won-
der at the fame of thy admired Worthines: thy
land shall be enuironde with a Wall of brasse, no foe
mans foote shall once invade the same, but it shall
be a peaceful habitation to thee and to thy children
whilest the world endureth, in all which time the
glorious gospel shall adorne thy peace, and with
power and triumphant victorie on earth, thy hap-
piest gouernment shall deriued bee, from the lineal
race, gloriously proceeding from thy now vpraisde
most mighty and religious King, this blessing God
vnto our England grant, and let the brightnes of
Englands Maiestie confirme in vs the full assurance
of this happines, that king and people may together
liue and walke before their God in righteousness
and holines of life, then shall our Church bee the
spouse of Christ, and he will come and lodge and
dwell with vs: and all the blessings that can make
a kingdome happie, shall vnto vs be giuen, vnto the
fulnesse of our ioyes content, and when this hu-
maine course shall haue his ende, the vncomphe-
ded glory of eternall life shall be our recompence.
Thus England with a reioysing faithfull arme, in
all abundant loue embrace thy mighty king. (for

next

next vnto Christ) only by his meanes vnto thee is brought, the full confirmation of thy happiest happiness.

And because most mighty Soueraigne your Englands nation hath in times past, been accounted famous in the exercise of Armes, and your people, for their magnanimous valour in warlike cheualry haue, not onely beene admired, but feared of all the kingdoms in Christendome, and beyonde those bounds, sayre Englands force hath marched with a conquering arme, so as the glorious renowne of honourable deedes being brought vnto this present age (by the golden trumpet of faines true report) dooth make such deepe impression in your Subiects hearts, as that I cannot but suppose the flower of your Englands youth desireth to be accounted souldiers, especially now, that they are the subiects vnto a mighty king, lineally descended frō the royal bloud of Englands mightiest kings, yet vnto them whose hearts desires the exercise of armes, my resolution thus much speaketh, and sayth, it is a thing conuenient for them to consider, that warre being the shield of iustice, is not to bee vsed, but when iustice dooth commaunde the vse thereof: and that peace with safety to the publike state, is in this christian common wealth before warre to bee preferred. And therefore those that would rightly be, true valiant minded men: ought thus to vse the exercise of marriall discipline, not thereby within your Maiesties vntied longdoms, to infringe the happines of a long continued peace, but that by

English men
haue beene
admired and
feared for their
deeds in warre.

Warre is the
shield of iustice,
& ought
not to be vsed,
but when iustice
puts it on.

Peace ought
to be the mo-
ther, and the
nurse into the
child of warre,
and so bring-
up wars chil-
dren vnder
as that they
might be able
to defend their
mothers right
when iust oc-
casion calls for
them.

Tac, liber, 6.

THE STATE OF
Holland from
Rome, and from
Spaine deliuer-
ed, God hath
iustified their
proceedings
with continu-
all blessings

their experiences in the use of warre, they may be-
come the most to be mended in; where is to main-
taine the dignitie thereof, against all occasions and
powers, that shall seek to disturbe or ouerthrow
the same. And in regard to the Church of God, your
maiesties royal person, your princely progeny, your
kingdomes, and your highnestiues, are all to be
defended by the blood of our rege, when for our
honor, or private enemies shall with force in oppo-
sition rise, should doubt but your Maiestie will com-
mand such counsaile to be taken against your Subjects
shall be taught the institutions of warre, so as they
shall be dauntlesly acquainted with the things be-
longing thereto. And these soldiers haue that
by your Highnes gracious fauour, be employed
first, in assisting those your Maiesties faithful friends
and true beleaguering Protestants, whose country, and
whole people, God in his boundlesse mercy, hath
wonderfully deliuered from the tyranny of Rome,
or bloody Spannish Inquisition; and for they fight
against the beast, and hold that on their foreheads
beares his mark. God hath with honour crownd
their actions done by the most dignified their at-
tempts in warre with glorious victories, the iustice
of their cause (hath withstanding *their quadrillions*
made by Spaine) is and hath bene by the hand of
God approved: as may vnto the world be witness-
sed, and your Highnes by assisting them doth as it
was thought by our late Queene, and still renowned
Elizabeth, giue a strong security vnto the safety of
your Englands peace for the maintenance whereof

which

E 3

when

when your Maiesty shall see your people trayned
vp with actiue skil to vse their weapons fit for fight,
and well to vnderstand the ordering of their Files
and rankes, and seuerall standinges in a pitch
Battalia, that all to bee commaunded may
sodainely with speedy execution, know how to
make a true performance, according to directions
giuen: and that not any may commaunders bee,
but such whose wise & valiant courage, with tride
experience ioynd, shall make them worthy of their
place, and then al these throughout your kingdoms
gouernment, being by a godly ministry taught to
vnderstand the iustice of their cause. More deeds
of honour shall then in time to come by the con-
quering hand of Englands king be done, then euer
yet disciphered was by the Chronicle description
of precedent time: for now the foes to God and to
his truth, shall feare the name of English men, and
your kingly Maiestie with the glory of your suc-
ceding princelie race, shall be a terror to the enemies
of Christ. For this a Souldier prayeth, and all this
to defend (being by his king commaunded) he hath
his sword in readines. And thus most mightie
Prince, and my renowned Soueraigne, A poore
Souldiers resolution humbly offereth vp
his liues employment at your prince-
ly foote.

*The Romanes
taught their
children how
to fight and
did euer 101.
yeares, with
great solem-
nity record the
actions by
their people
done in haugh-
ty deedes of
armes. Horace.
Certus vnde-
nos decies per
Annos. Orbis
vt cantus re-
ferat quæ lu-
dos.*

FINIS.

Library of the
UNION THEOLOGICAL SEMINARY
New York